

1247
A
SERMON OF
THE COMMUNI-
ON OF SAINTS;

PREACHED BY EDWARD

K MAIR, Chaplaine to the Ho-
norable Societie of LIN-
COLNES Inne.

1 JOHN 4. 1.

Probate Spiritus an sint ex Deo.

Try the Spirits whether they be of
God, or no.

GAL. 5. 22. 23.

*Fructus Spiritus, charitas, gaudium pax, longanimitas,
benignitas, bonitas, fides, mansuetudo, temperantia;*

The fruit of the Spirit is charitie, joy, peace,
long-suffering, gentlenesse, goodnesse,
fayth, meekenesse, temperance, &c.

L O N D O N

Printed by John Dawson for George Latham, and
are to be sold at his shop in Pauls Church-yard,
at the signe of the Brasen Serpent.

1621.

A SERMON OF THE COMMUNI- ON OF SAINTS

PREACHED BY EDWARD

M.A. Chaplain to the Ho-
norable Society of Lin-
coln's Inn.

1 John 4. 1.

Propter spiritum inquit ex Deo.

Try the Spirit whether they be of



1722.

Fructus Spiritus charitas, gaudium, pax, benignitas,
benignitas, bonitas, fides, mansuetudo, temperantia.

The fruit of the Spirit is charity, joy, peace,
long-suffering, gentleness, goodwille,
faith, meekness, temperance, &c.

L O N D O N

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1722.



To
THE RIGHT
REVEREND FATHER
in God, by divine Prouidence,
Lord Bishop of, &c. Whose name is writ-
ten in Heauen; and so not desi-
rous to be named on Earth.

*Hymnum Deo dicere
sempternum.*

EDWARD MARE.



Onsummatissime Conclamatissime
Pontificum: pardon my humble bold-
nesse, if I speake my soule in these words
of old Sidonius (as it fits me) though
otherwise affraid to give you your owne,
having so often seene in your face the
picture of S. Paulinus his humble soule.
whose watch over himselfe, fearing to aduise undeserued
prayes, refused iust commendations, as it appeares by his
iust reprehension of Severus, who much honor'd him, Te
multa dilectio usq; ad mendacij peccatum trahit.

The Epistle Dedicatory.

1 Cor. 19. 10.
Aug. epist. 31.
ad Paulinum.

Sufficiunt nobis
sensur tantum
et iudicium
Sanctorum Sal-
vian ad eccle-
siam Cath. l. 4.
Gal. 5. 23.
Basil de Spiritu
Sancto. Cap. 27.

Εν τῇ εὐα-
γελίᾳ καὶ
ἐν τοῖς ὅ-
μοις
Catech. 4.
Christ is still
in the manger
in τῇ τράχη
τῶν κτηνῶν ὁ
ἁγίος &
πῶς Greg.
Thomassinus
ser. de in-
augur.

Well, what you are, you are by the grace of God, & lau-
datus & benedictus Deus cuius gratia tu talis es. The
Church of our blessed Lord Iesus owes him much for you, my
selfe owe not the least, and come now to augment my debts,
beseeching you to secure mee so farre as I neede protection for
my Sermon (which I offer you to the family for which our Lord
Iesus died, as a testimoniall of my desire to live in it, and for
it: and to signifie (though somewhat obscurely) unto it the
respect and charitie which my heart exhibits you) necessita-
ted to the Presse, both by the desires of honorable and learned
Gentlemen of our owne Societie: (though not for it selfe to
be desired) as also by some who haue with much bitterneffe
(having not yet, I feare tasted of the Spirit of goodnesse)
cut me for it: not knowing (God illumine them) that they
take from God all that honor and glory which he intends him-
selfe, in our Creation, and consecration to their power, when
they doe so. Such and so valent haue the Souldiers, & αὐτοὶ
μὴν, the thoughts and speeches of rigid seperation ever beene,
I am loth to say any thing, for many tymes I lament them,
because they are of those kind-hearts (of which the world
speakes) who are most their owne foes: kinde they are: for
they bestow upon men more then they are willing to receiue,
such is their bountie now adays: yet to the prayse of Gods
secret-wisedome I speake it, I haue found such my friendes,
and my selfe much improved by them: For Custodes sunt
(as Petrarch sayd of enemies) they are my Gardian-An-
gells, God hath appointed them to keepe me in his wayes,
yea, Saluatores sunt, they are as so many Saviours next
mine, onely Saviour: yet they are their owne enemies,
standing in their owne light, while they studie, and profite,
and grow old in affected Ignorance, learned mis-interpre-
tation, zealous malice, and in an holy contempt of all sa-
cred and spirituall things, as sacred deriuation of the
holy Ghost: sacred imposition of handes, sacred suc-
cession of Bishops and Presbyters: sacred orders;
sacred offices: sacred ceremonies: the sacred patrimo-
ny

The Epistle Dedicatory.

ny of the Crucified ; the necessitie of sacred repen-
tance ; th' Authoritie of the sacred Church : Yea, the
sacred Scepter of Christ himselfe, and (for which let the
world expect the heauie hand of Gods anger) th' efficacy,
necessitie, the life and fruits, the reuerence, and ho-
nour of sacred Sacraments themselves, and of all those
holy-reall Donations (though spirituall) which Christ
Jesus bequeath'd vnto his Church : O Lord God of pati-
ence, and long-suffering, what holy thing haue not their
hearts prophaned, their tongues blasphem'd, their bandes
polluted and destroy'd ? And yet, as if they did magni-
fie our Ministrie, Coaceruant sibi Magistros ad sua
desideria prurientes auribus. Coaceruant we know
their store now adayes when one or two of their owne, are
nullius numeri : and sibi Magistros, I correct my selfe,
Saint Paul surely spake not of these tymes, for now we are
made slaves ; ad desideria sua, as their seuerall fancies
lead them, not guided by the minds of Iesus Christ, nor
his Church ; prurientes auribus, Eares, there is the seate
of their affections, not well deuoted soules ; and what is
th' affection is selfe but Itch ? A corrupted Liner is the
cause, and if Episcopall Authoritie be not the cure, the sound
Doctrine of our deare Redeemer will proue loathsome, and
none but scrubbers in request.

And very fitly doth he Metaphor this petulant humour
which infects most Churches, Itch, for hee who is tanyted
with it cannot bee quiet for it ; for his bandes, and tongue,
and eares, and all his parts, and passions must be doing. First,
out of his pure deuotion, hee cannot holde his fingers from
committing Sacrilege ; no, nor bridle his tongue, for that
is nothing else but a bitter inuective, and refutation of an
innocent Ornament or two, and that by Scripture, (for hee
speakes nothing else, and he doth nothing else but speake)
And lastly : when hee heares how well the Iust are reported
of, hee will bee nothing but a hearer, to gaine the name
of iust or honest with men, though hee lose it with God,
for

*Animalis homo
non percipit qua
sunt Dei.*

*inimicus est
homo
sibi*

Tim. 3. 2.

Cor. 13. 10.

1. Cor. 13. 10.

1. Cor. 13. 10.

*Qui abhomi-
na
Idola Sacer-
legium facit?*

Rom. 1. 23.

1. Cor. 13. 10.

1. Cor. 13. 10.

1. Cor. 13. 10.

The Epistle Dedicatory.

for hee runnes up and downe to heare, to this end to heare; and his eares itch to heare Schismaticall Doctrine, till he may heare himselfe spoken of for an honest hearer; and till the God of peace and vnitie will not heare his prayers. And further (with pittie and grieve I speake it) not doubting but sighes of fire haue ascended up to God, from the Altar of your charitable heart for these men) I had ever thought that zeale in Prayer, zeale in praying God, zeale for Gods glory, zealous charitie (the first of the Frutes of the Spirit of Iesus) had beene the true zeale, and fire with which Iesus doth baptize his Saints, when he dips them in the holy Ghost, and not an itching feruor which infects the Church; yet I see these humors (sound Religion that they make) make men accounted the opely zealous ones, and all are Antichristian (how Orthodox soeuer) all prophane (how holy soeuer) who doe not itch.

Good Lord Iesu looke vpon thy distracted Church, seruing thy selfe of Pastors after thine owne Spirit, and not of popular affectation; and of people who may humbly learne to liue after thy sauing example, and not subtilly to dispute away their soules. Now then (Reuerend Father) whatsoeuer the spirit and humor of some men bee, as my thoughts haue beene as in the sight of our Lord Iesus Christ, concerning this Sermon, onely for the gathering of the Saints, proportionably to my poore skill into one Spirit, (for which I looke for much ill-will from some, for no reward, but from God alone) yet shall it much refresh mee if you accept it: and I shall be defended against all Spirits; and I shall be encouraged to persist stedfast and immouable in the worke of the Lord (though it fall out that I haue made rather pro corpore mystico, or pro capite ecclesiastico, Martyr vivus with S. Victricius, or see my selfe vivum cadaver, as did S. Arcadius.) But howsoeuer, I shall haue company enough, for all our Blessed Lorde Apostles were beleued by some, derided by others,

Fructus spiritus
charitas gaudi-
um, pax, &c.
Gal. 5. 22.
ἀγάπη, εὐφρο-
νία, εἰρήνη.
μαλὶ ἀγάπῃ
καὶ πνεύματι.
Mat. 3. 11.

1 Cor. 15. 58.
Paulinus Epist.
28. ad Vetrici-
cium.
Zeno: Veronens.
Ser. de Sancto
Arcadio.
Acta 1.

The Epistle Dedicatory.

there, ~~and~~ ^{shall} rest with honor enough, that the servant
be as his Lord.

*Alma Trinitas & vna Diuinitas paternitatem ve-
stram, & hic Sanctis virtutibus proficientem ac valen-
tem augeat, & custodiat; & in futura beatitudine, in-
ter splendida Angelorum Agmina gaudentem, remu-
nerando glorificet. Amen te o[mn]i Lord Iesus Christ be all*

for some
I believe thee pardon: I will make a mends here
and omissions have also not a little defected, which
for thy clearer understanding and satisfaction I have

Page 23. Continuation
Page 24. Continuation

Your Lordships most
 humble servant, in the

Service of our Lord.

Salvian Solo-
miz Episcopo.

~~(scriptum) tunc dicitur Dominus. Scriptum in prolo, quodammodo
prole etiam, etc. quodammodo, etc. etc.
desiderium, quo tenetur in aliquo prole etiam, etc.
et quoniam scriptum est: etc.~~

Good

A

be as his Lord.

Alma Tunc & vna Divinitas personarum vna
 & hic sanctus virtutibus personarum ac vna
 Epist. Magna
 Epist. p. 24
 Humbert.

Good Reader for as much as concerns the body of the
 Sermon, vnderstand this, that in some places since
 it was printed, I finde my meaning much obscured
 for thy clearer vnderstanding: And many oversights
 and omissions haue also not a little defaced it, which
 I beseech thee pardon: I will make a mends here
 for some.

Page 1. line 1. this } for } the.
 Page 13. Iovinianus } } Iovinian.
 Pause } } pauses.

Non equislibre } Page 4. qua } for } quia.
 Marginall oversights, } Page 5. cum } } est.
 } Pag. 22. Talmus } } Talmus.

Page 7. Chrysost: l. 3. & 6. de Sacerdotio &
 bon. 51. in Mar:
 Marginall omissions, } Page 9. Laicus omnis sine Sacerdote perfici-
 ens aliquid frustra facit Clemens, Rem. Apost.
 Constitut: l. 2. c. 31.

Saluan Solo-
 nie Episcopo.

Super est ut ores Dominum Deum nostrum, & orando id
 impetres, ut libellus, ad Ecclesia Christi honorem, con-
 scriptus tantum apud Deum. Scriptori suo prosit, quantum
 prodesse eum, ipse, omnibus cupit: Nec iniustum, puto, esse
 desiderium, quo tantum sibi aliquis prestari postulat pro salu-
 te, quantum ipse optat cunctis pro charitate.

A
SERMON OF
THE COMMUNION
OF SAINTS.

I JOHN 1. 3.

*And truly our Communion is with the Father,
and his Sonne Iesus Christ.*



His Communion of Saints is as
auncient as Eternitie it selfe, Je-
hovah possessed Wisedome in the be-
ginning of his way, Prouerbes 8.
22. and verse 30. Shee was from
euerslasting by him, one brought vp
with him, daily his delight reioycing alwayes before
him.

The three Saints, *Sanctus, Sanctus, Sanctus*, Esa. 6.
Dominus, Deus, Omnipotens, the holy Father, the
holy Sonne, and the holy Spirit of both did com-
municate in incommunicable glory, in inaccessible
light, in their most blessed, and incomprehensi-
ble Ioy, in the vnitie of their Deitie, before hea-
uen or earth were made: for, before the heavens
were, they dwelt in an inconceivable inhabita-
tion

tion one of another, which the Greeke Church termed *πρὸς ἄλλους*, and the Latines translated *circum incessio*, of which S. Iohn speakes in his foureteenth Chapter: *I in the Father, and the Father in me*; for, the Father is in the Sonne, and the holy Ghost: the Sonne is in the Father and the holy Ghost: the holy Ghost is in the Father and the Sonne: which mysterious Communion S. Augustine iudiciously, and like himselfe obseru'd;

Aug. l. 6. de Trin. c. vlt.

And from this inhabitation it comes that our prayers are accepted to what person soeuer of the Trinitie they are directed: and that

prayer to one is prayer to euery one, Zeno. Veronens. ser. de Psal. 129.

Psal. 104. 4.

Iob 1. 6.

Psal. 93. 7.

Heb. 1. 6.

Mat. 18. 10.

1 Cor. 11. 7.

Heb. 1. 14.

Honorandis tantum sunt amici tui Domine.

Singula in singulis

Et omnia in singulis

Et singula in omnibus

Et omnia in omnibus

Et vnum omnia

Every one in euery one.

All in euery one.

Every one in all.

All in all.

One all, yea, and all one.

An vnspeakable Communion or common v-nion (you see) they had in Nature, in glory, in blessednesse.

But such was their goodnesse (common to them all) that they created Angells and Man, the Angells hee made Spirits, and a flaming fire; Spirits readily to serue him; a flaming fire, ardently to loue him: he honored them with the name of Sonnes, yea, Gods, that so they might haue the nearest Communion with him, and alwayes behold the face of our Father which is in heaven.

And for man: the God of glory made him the Glorie of God, and made him after the Image of his Image, after the Image of his eternall Sonne, yea, and made the Angells themselves to serue Man, (I take it therefore to bee a sinne against

the

the glory of Mans creation to serue the Angells)
thou hast crowned him with glory and worship (sayth Psal. 8. 5.
David vnto his Lord.) And to this end did God
 set such a Crowne of Glory and worship vpon
 mans head in the day of his creation, that hee
 might be fitted for fellowship with his Maker.
 Then did the King of Saints put him into Para- Apo. 15. 3.
 dise, and drew couenants, and walked with him
 in the Garden, but how? whether by some crea-
 ted deputie, testifying his presence in the forme
 of man (as is commonly conceiued) or whether
 by any more immediate communication, onely
 the soule of *Adam* can determine.

But howsoeuer: God so visited him, that hee
 for his part intended to haue Man his eternall
 companion, which *Iob* considering, sayd; *What is Iob 9. 17*
man that thou shouldest magnifie him? and that thou
shouldest set thy heart vpon him, and that thou shoul-
dest visit him euery morning?

But some of those Angells sinned at first by
 Pride, (which both then and euer since hath bin
 the mother of all diuision, and the deadly bane
 of the Saints Communion) for that eyther they
 refused to keepe man, scorning to bee *ministring*
Spirits; or, because they opposed the Adoration
 of the *Man-Christ*, (if it were deliuered them from
 the instant of their Creation) *Let all the Angells of Heb. 1. 6.*
God worship him: or, lastly, because they grudged,
 hearing that the nature of man which *CHRIST*
 should assume and associate with his Diuinitie
 should be aboue them in glory, and so conse-
 quently the bodie mysticall to be where the head

A Sermon of the

triumphant is, above all Angells.

They sinning (I say) by Pride, and envying man when they had sinned, that he should ascend vnto their glory which they had lost; especially, transcend them in glory, presently set vpon Man, and drew him into their sin and seperation from God, here was now the first schisme, (the Deuill the first Schismaticque) and the first interruption of the Communion of Saints.

But yet so great a louer was our gracious Creator of this Communion begunne with Man, that he spared not the Angells which sinned, but because Man fell away by suggestion, and not of himselfe like the Angell who sinned desperately, (if not the sinne against the holy Ghost) And because God saw millions of millions which might be Saints in one man, whereas Angells propagate not; hauing also innumerable Myriads of Angells besides, and but one onely man, and all men in him: But indeed because God was God, (for he could haue raysed Saints of stones) he look'd vpon man with the eye of pittie, and in the multitude of his sauing mercies, sayd of him (as it is in *Jeremie*) Shall he fall, and shall he not rise? shall hee turne away, and shall he not returne?

Then did God passe the promise of his eternall decree, that *medius* should be *medians*, that the second Saint in Trinitie should assume our flesh by personall vnion into the fellowship of his Diuinitie, and so be againe *Immanuel*, God with vs, that we againe might haue communion with God, and reattayne vnto the fellowship of the Saints in light.

So

2 Pet. 2. 4.
Goffrid: Vindol-
cimensis Ser. 1.
in nat: Dom.

Mat. 3. 9.

Ier. 8. 4.

Coloss. 1. 12.

Communion of Saints.

5

So that whereas God for the first Communion at Mans creation imprinted on him the Image of his Sonne: Now for the reconciliation God imprinted on his Sonne the Image of Man, *He was found in shape as a man:* God was united hypostatically to man, to reunite man to God.

Phil. 2. 7.
Oportuerat mediator Dei et hominum per suam ad utrosq; domesticitatem, in amicitiam & concordiam utrosq; reducere, & facere ut Deus assumeret hominem et homo se dederit Deo. Quam enim ratione filiorum adoptionis eius participes esse possemus nisi per filium eam quae cum ad ipsum recipissemus ab eo communionem, nisi verbum eius communicasset nobis, caro factum. Irenaeus l. 3. c. 20. advers. haeres. Psal. 78. 60.

And thus farre have I prefac'd unto you the Antiquitie, and dignitie of the Saints Communion, both for that the blessed Trinity began in their eternall unitie, and enlarged it in the creation of Man and Angelis; and renew'd it by the incarnation of the Word the second Saint.

And to let passe that Communion, which the old Church vntill the dayes of Christ, had both among themselves, and with their Gods; a taste of which I could give you by *Enoch* his walking with God, and *Abraham* frequent conferences with the most high God: and *Moses* his visions, and Mount communications; and by all those revelations, and oblations, and prayers, and prayes, and holy passages, but above all by that tabernacle in which God dwelt among them; to pretermitt (I say) all that typical Communion of the Saints of old.

It is faithfully to be obserued, how that at the incarnation of Christ, and actall renouation of this Communion, *S. Iohn* beginneth this Epistle; That which was from the beginning, which wee haue heard, which we haue seene with our eyes, which wee haue looked vpon, and our hands haue handled of the Word of life, that eternall life declare wee vnto you, and why? to what end do we declare it vnto you?

Contextus.

that you may have fellowship with us: that is, we shew you Christ Iesus his vnion with our nature, whom we haue seene in the flesh and had Communion with, that you may know and beleue, that God hath bound himselfe vnto man by an *Assumpti* of Man into God; and the reason why hee hath so oblig'd himselfe, and was so vnited is this; that you might haue Communion with the Apostles, and be of the Apostolicall Church: But blessed S. Iohn, what is your Communion then who are Apostles? Truly our Communion is with the Father, and his Sonne Iesus Christ.

You see then (to speake but a word of the dependance) that Societie with the holy Apostles is Societie with the heavenly Lord, and all they who come vnto Christ Iesus, now since his coming, must come by the Apostles, and vnto them, and by, & vnto them who succeed them, or they shall neuer come vnto the sight of essentiall happinesse; for, these are the beginners & continuers of the Saints Communion.

God who is the Father of Spirits; and Iesus Christ who is the Sauour of Soules, hath not onely giuen authoritie and spirituall power ouer his mysticall body which is the Communion of soules, (for what thinke you of those voyces from his owne lips, *feed my sheepe: preach: baptize: whose sinnes yee remit: whose sinnes yee retayne?*) But hath also giuen a power ouer his owne naturall bodie which is himselfe vnto them, for to them onely was it sayd: *Doe this in remembrance of me;* by which wordes, they haue Commission to dispose

dispose of that very bodie which was given for
 the life of the World, & of that invaluable bloud
 which was shed to redeeme sinfull soules: for
 which causes the Bishops and Presbyters haue (as *Ishod: Pelusiotas*
 Antiquitie can tell) beene honoured with an ho- *l. 2. Epist. 5.*
 nour which no King, no Angell had ever giuen *εξουσιαν οί-*
 him; they are the *Makers* of Christ his body, they *σαν & δ' οι*
 doe a worke which none but the holy Ghost be- *της γης βασι-*
 sides them ever did, they make vp the mysticall *λεις εχουσι.*
 body of Christ by the holy Ghost which made
 his bodie of Virgin-substance, which Iesus gaue *Ioh. 10. 22.*
 them by Insufflation: *Insufflauit ips & dixit acci-*
pite Spiritum Sanctum, &c. Which holy Ghost is
 now by imposition of hands successiuelly receiued *Act. 8. 17. 18.*
 from Apostolicall men, that still the body of *1 Tim. 4. 14. 15.*
 Christ may be made vnto the end of the World;
 for, this power was not giuen the Apostles *1 Tim. 1. 16.*
ad tempus, but *ad consumationem*, as the Apostles *Mar. 18. 20.*
 themselues were giuen, in their heires, *ecce ego vo-*
biscum: for though they be with him, yet hee is
 with them in their successors; & *ecce* behold he
 is with them on earth, though they be in heauen
 with him: and as Christ Iesus himselfe is bodily
 in heauen, but by his spirit still on earth, and till
 the end; so are his Apostles for themselues in *Num cessauit*
 heauen: in Bishops and Presbyters on earth vn- *gratia in sancta*
 till the second, and last *consummationem*: and do still *ecclesia & Absit.*
 by the holy Ghost make the mysticall bodie (I am *Epiphanius*
 sure) let who list dispute of his naturall. *heresi. 48.*

Wherefore Beloued, if they then make not
 you members of Christ, how can you be bone of
 his bone, and flesh of his flesh? If you bee not be-

Ordo & plebs
in Tertullia his
time were as
Termini incom-
possibiles, l. de
exhort. ad Casti-
tas.

And in his li.
de prescript, he
complained,
that Laicis Sa-
cerdotalia mu-
nera, &c. in
Castris hereti-
corum.

Leo mag. epi. 62.
ad maximu An-
tioch. epif: Pra-
ter eos qui sunt
Domini Sacer-
dotes, nullus sibi
ius docendi, &

pradicandi audeat vindicare siue sit ille Monachus, siue Laicus qui alicuius scientia, no-
mine gloriatur; quia etsi optandum est, ut omnes ecclesie filij, quia recte et sancti sunt sapi-
ant; non tamen permittendum est, ut quisquam extra sacerdotalem ordinem Constitutus
gradum sibi predicatoris assumat cum in Ecclesia Dei omnia ordinata esse conueniat, ut in
vno christi corpore et excellentiora membra suum officium implent et inferiora superiora
bus non refuleant.

gotten by them, how can you be children of the
living God? Nay, how can you have any thing to
doe with God, if you haue not communion with
vs? I know presumption vpon wealth, and di-
stempers of opinion, and wit, haue left the world
little respect to vs; no care of our Communion,
lesse loue of our persons: I am sensible of con-
tempt and persecution, and Greatnes complains
shee is disgraced, if perchance once a yeare she be
seene in company of a poore Priest, when as their
Greatnesse hath made vs poore; yea, now the
world takes it selfe little beholding vnto the Fa-
ther of Lights for his Starres; they doubt not but
to see the light of life well enough without them,
but if this be possible (I say if ordinarily possible,
and I know vpon what groundes I speake) let vs
neuer haue that Faciall Vision (if it be not offen-
siue to vse the word of Pope Iohn 22) of the God
of Glory.

Then is it a vsurpation of transcendent pre-
sumption, not onely to lay hand vpon our Bene-
fices, but our holy Offices beside, as if we were but
Church-men for their ease, as some of them haue
Chappells: as if there were no other vse of the A-
postles, but to saue them a labour: what else
meane those Hereticall soundes so often in our
eares, Euery man is a Priest to himselfe: blasphe-

ming the Saviour of the worlds institution, and in effect, calling the cognizance of the Apostles, the couzenage of the people: while they say that Lay-men may preach, baptise, consecrate, distribute the sacred Mysteries: superfluous generation that wee are? And when they haue layd and done their desire, what haue they done?

*Goffrid: vindic-
cimensis opus: 3.*

*Super quem vi-
deris spiritum
ille est qui
baptizat in spi-
ritu sancto.*

Iohn 1. 33.

Lay preaching can conuert no more then a good Morall sentence out of *Seneca*: their Sacraments (as they proceed from them) conferre no more, then the Vine and Fountaine haue affoorded: for not hauing the spirit by imposition, and Apostolicall succession; they doe all without Gods spirit, Gods ordinance, Gods promise, Gods blessing; and so will be the successe: Then must it be assented vnto, that you must haue communion with vs, or else not with the Father and his Sonne Iesus Christ. Gods will is that his ordinance bee obeyed; and Gods will is that his sonnes shall be beholding to his seruants for their glory. Thou owest me thy very selfe (sayth *S. Paul* to *Philemon*) yea, euen Christ himselfe that Great Shepheard, and Bishop of soules, after his humiliation began, obeyed his owne institution and honored it, neither did he, neither could hee himselfe haue ascended vnto his kingdome, but by the Priesthood.

*And it hath
bin euer held
stiffely, that
Bonar laicus non
potest facere
quod melius sa-
cerdos.*

*I speake not of
Gods extraor-
dinary opera-
tion.*

*Obedite prae-
ceptis vestris qui
vigilant pro
animabus.*

Heb. 13. 17.

*ουαδολον μοι.
προσκοπιλαι.*

And thus much I haue declared vnto you, concerning the dependance of the Text, and the beginners and continuers of this Communion, that you may haue communion with vs, And truly our communion is with the Father, and his Sonne Iesus Christ,

Christ, all is but one Communion if with vs, with him; not with him, if not with vs.

To part the Text: the Communion of Saints admits a double consideration, in regard of the Saints themselves, and both are in the Text.

1. One is *communio in corpore*, our Communion specified and poynted out with a double Article, that communion, that ours: take notice of it.

2. The other is *communio in sanguine*, &c.

1. The first is, *Communio cum corpore*: our communion with the Apostles, and their Successors, and all their converts.

2. The other is, *Communio cum capite*, with God the Father, &c.

The head and the bodie are one Christ, and our Communion amongst our selves is our communion with the Father, &c. Yet for the better vnderstanding of this admirable and diuine communion, (the pith and sweet, and creame of all Diuinitie, then which your soules neuer tasted any thing more wholesome and delicious) I say for the better vnderstanding of the whole communion, and for the better conioyning of euery Saint and member, and all the Saints together with God, we must thus for a time deuide it: And also deuide them (the Saints themselves) into these three rankes and orders.

1. Some are Saints *Per Substantialem sanctitatem*, and also *per gubernationem* and these are the three persons of the blessed Trinitie, who are *Rex sanctorum*, Apocal. 15. 3. God is the beginner and gouernour of their communion.

2. Some

Some are Saints *per creationem*, as those Angells which were created holy and so perscuer'd.

Some are Saints *per uocationem*, and these are men *vocati sancti*, Rom. 1.7.

The second order is of the bodie of our Communion, because they minister for our sakes.

Heb. 1.

I shall speake first of our Communion amongst our selues, and then of our communion with God the Father, &c.

And in our communion, first of our communion with men, then of our communion with Angells.

In our communion of men with men, there are three branches.

1. The first is, *Separatorum cum uiuis*, the communion of men seperated from comunion with their bodies by death, with the liuing: and that is the departed Saints communion with vs, and ours with them.

2. The second is, *seperatarum cum seperatis*, the Communion which the seperated soules of the Iust haue one with another in heauen.

3. The third is, *uiuorum cum uiuis*, the Communion which the liuing haue with the liuing, and this is our communion amongst vs who yet liue on earth.

Of all these shall I speake vnto you (God assisting me, though not now) beginning with Saints by Vocation, with that communion which is amongst our selues here on earth, and so by degrees ascending, till wee come vnto innumerable companies of Angells, to the generall assembly and Church of the first borne, and to God the Iudge of all, with the spi-

rits

rits of iust men made perfect, and to Iesus the Mediator of the new Covenant, Heb. 12. And to that blessed Communion of all, of God and men, and Angels, altogether in vnchangeable felicitie, and eternall glory.

To beginne then with that communion which is amongst our selues here on earth, of necessitie these three questions, fall first into consideration.

1. Who are the Saints of this Communion, and who are not?

2. What that Communion of Saints is, which is both to be beleeued, and practiz'd?

3. What those graces and duties and blessings are, in which those Saints doe, and ought to communicate?

And here we shall see how farre we may, and must communicate with the vniuersall Church? How farre with the Church of Rome? How farre with particular Churches? And how farre with particular men?

1. For the first, it is easie to answer, that all they are Saints who are members of Christ: now *totus Christus est caput & corpus*, (as S. Augustine many times remembers vs) the head is the onely begotten Sonne of God, the bodie is the holy Church, a true Saint must haue communion with both, or not with whole Christ. For to what end is it to be in the true Church, and to haue a false faith concerning Iesus Christ? and what will it profit to beleene aright concerning Christ, and not to be in the true Church? That glorious Mar-

tyr

*Aug. in Psal.
30. Gns. 2.
in l. de unitat.
ecclesie. cap. 4.
Idor. Pelus.
Epist. 246. l. 2.*

tyr S. *Cyprian*, & the Fathers ever betooke them- *Cyprian. 2. Epist. 2.*
 selves to this refuge, against *Novatus*, and *Regulus*,
 and *Donatus*, and that whole rabble of heretiques
 and schismaticques which hath alwayes pester'd
 the Church; *Non potest esse cum Christo, qui cum*
sponsa Christi, atq; in eius ecclesia non est. And doth
 not S. *Augustine* speake home? *Nobiscum estis in* *Aug. Epist. 48.*
baptismo, in Symbolo, in caseris dominicis Sacramen-
tis: in spiritu autem unitatis, in vinculo pacis, in ipsa
deniq; Catholica ecclesia nobiscum non estis. Who
 soever then would proue a right Saint, must joine
 himselfe to the great Myserie of *two in one flesh*, *Ephes. 5.*
 Christ and his Church.

But because wee are now about Communion
 with the bodie, let vs try onely who are Saints of
 the bodie: and this experiment is soone made:
 Who are in the Catholique Church, for the Ca-
 tholique Church, and the communion of Saints
 are but one Article of faith; all then who are in
 the first are of the second: now who are in the
 first?

That Miracle of vnderstanding (S. *Augustine* I *Aug. trakt. 33.*
in Ioh.) giues one marke for all: they are in the
 holy Catholique Church who haue receiued the
 holy Ghost: & they haue receiued the holy Ghost
 who speake all Languages (as did the Apostles at
 the day of *Pentecost*) they then who speake all
 Languages, are Saints of our Communion, but
 what? Is he then no Saint, who speakes not all
 tongues? No, (sayth he) for how can he bee see-
 ing he hath not that Spirit by which they speake
 all tongues, who were in one place? the Church
 speake

every member of the bodie speakes his owne Language, and every member speakes the Language of every member, and every member speakes the Language of the whole.

1. The language of every member is love, and care, and preservation, and every member speaks this for it selfe.

2. Every member hath its particular love, and every member sayes the same for it also: For the eye watcheth for the head, the head's a counseller, the mouth's an orator, the hand's a Physician, the heart's a Diuine, the legges are footmen, & every member is servant to any member, each to a gou-
ernor, to cure it, and to make it sound.

3. Lastly, every member speakes the language of the whole; if the whole speake prosperitie, every member speakes the same; if it speake content, every member sayes the same; if it speake for preservation, every member in its owne dialect sayes the same, if it complaine of affliction or tribulation, every member sings the lamentations of the whole; the voyce is mourning, the eye is weeping, the heart is sighing, the hands are pleading, the head is hanging downe, and every part and member is compassionate; which maketh the saying true, *Pars totius, totius partis exhibet officium*; And that part which doth not sympathize is dead, or cut off, and not animated with the soule.

So is it in the body mysticall of Iesus Christ (as S. Paul teacheth) as the body is one, and hath many members, and all the members of that one body bring

inquitur at
in, quod non
est in, quod
inquitur
manus

Tolle inuidiam
& tuum est qd
habeo, tollam
inuidiam et me-
um est quod ha-
bes, oculus solus
videt in corpore
sed nunquid soli
sibi oculus ve-
det? Et manus
videt, et pedi
videt, et ceteris
membris videt.
Aug. ubi supra.

1 Cor. 12.12.

Vest. 25.

In vnum spiri-
tum baptizati
sumus, in vno
spiritu potati
sumus.

many are one body, so also is Christ, and in the 25. v. he sayes they all say the same, being animated per eundem spiritum, God would haue no schisme in the bodie; but that the members should haue the same care, one for another, and whether one member suffer all suffer with it, if one member be honored, all the members reioyce with it; now you are the bodie of Christ, and members in particular.

And (I will not say) as true as the Gospell, for it is the truth of the Gospell, as many of you as are members *veritate essentie sine forma* (as the learned speake) of that catholique and æcumenicall bodie of Iesus Christ: doe speake the language of euery member, and of the whole, or else you are not actuated by the Spirit of Iesus, but are dead and rotten members of his Church: you offer vp your odors duely into the viall of the Angell, which are the prayers of Saints: you make supplications and deprecations, and all humble-earnest inuocations, for the whole Church, and pray that the prayers of the whole Church, and euery member of the Church may be heard. You reioyce for the reioycing of the Church; you are comforted with her prosperitie, and you mourne for her desolations: you lament and bewayle her woundes and gashes; the sects, and cuts which are made vpon the bodie of the Lord Iesus: (I say) you speake all her languages, or you haue not the Spirit, neither are you Saints of this communion with vs. But if you doe speake all her languages, whensoever you speake to God for her (though you speake but one) God heares all languages speake vnto him,

him, and when any member of that bodie interceeds for her, all Languages doe sound in Gods cares in heaven for thee, because thou art a member of that vnitive body: And if any would know how this can be, I answer, with S. Paul, *per eundem spiritum*, by the selfe same spirit which is whole in euery one, and the same in all, *totus in toto, & totus in qualibet parte.*

Alas, alas then for all them who speake but the Language of one Nation, it may be not so much, but of one Cirtie; and with more restriction, but of one conuenticle, but of one chamber, one chimney, but of one man, *Hæreticus de se Natus*, *Optatus l. 1. pag. 14.*

Well was it for that man who abrenounced the Catholique Church, holding God had lost his Church, and therefore would beginne to shape God a new one, and baptize himselfe first; Well was it for that man that he saw his sinne, and the Church his teares.

But pittie we that Nonice in knowledge, that *Novator* by inuention, (at best (and thats bad enough) that *Novatian* by profession, who speakes onely his owne tongue, in deuiding himselfe from that bodie which the Spirit of Iesus in-formes, in seperating himselfe from the communion of a principall part; in spreading his papers before the eyes of all men, that it is incongruous Diuinitie for a Christian to say the *Pater noster* by himselfe; these are his words, *Vt verò quis solus et siue alio dicat Pater noster vix congruum videtur: I know it is incongruous Diuinitie among such as are not of the Church; for how can they say, Our*

D

Father,

scupis

*Optatus l. 1.**pag. 14.**Vnitatis ab vno**sed non ad vnum**vnity comes of**one, but if it**come to one**it is no longer**vnitic.**Robinson An-**gloleydensis**Apol. Brownist.**p. 25.*

Father, who are not his children? How little have such beene acquainted with the language of the holy Ghost? Christ Iesus our head vnderstood a mysterious congruity in it when he bad his Apostles enter into their closetts and shut their doores, and pray, Mar. 6. 6. and two verses after, after this manner pray yee: Our Father, &c.

L. Dominus nobiscum cap. 6.

Petrus Damianus, an auncient Bishop, in demonstrating the Communion of them, who are Saints in this practize of prayer, assures vs: *Quod neq; hic pluralibus verbis unus personae solitudo praedjudicat, neq; illic multitudo fidelium a singularitate discordat*; the solitude of one person is not prejudiciall to the plurall words, nor the multitude of beleevers disadvantageous to euery seuerall mans good: euery particular is vniuersall, and the vniuersall is particular (the communion of Saints is an heavenly and diuine Logike) and that holy mans reason is, because of that Spirit which is in euery man, and fills all, and vnites all the partes. Then when we say, *pater noster*, each of vs by our selves, there is (saith he) *solitudo pluralis*: when more pray together, there is *multitudo singularis* one for all, and all for euery one, for all are one. And this is a sure and perfect representation of that mutuall circumincession, and auncient *perichoresis* of the three first Saints.

Thus you haue scene in the generall who are the Saints of our Communion, and who are not; (1) they who speake all languages *per spiritum unitatis & charitatis*.

I must now descend to particulars, and declare that Heretiques who peruert the Faith: schismatiques

triques who haue relinquish'd charitie: Apostates
forlorne of hope, are not Saints of our communi-
on: Now (sayth S. Paul) *remayne fayth, hope, and* 1 Cor., 13.
charitie, these three, and onely these three to bring
vs vnto God, and if these fayle what remaines?

It concernes vs not a little to know who are the
men with whom we must Communicate, and
therefore also to vnderstand whether in the
Church, great and knowne sinners, secret Infidels,
and excommunicate be of our communion,
and how farre we must communicate with them,
and in what things? And amongst men of ano-
ther temper, whether the weaklings and not per-
fect be Saints of our Communion, and of our
conuersation with them.

Beloued, let me not be mistaken, that I go about
to tell you who are elect, who are reprobate: for
that were to vsurpe omniscience: the Lord onely
knowes his owne: but because these things all
are with great eagernesse disputed, and because it
behooueth vs to know how farre our communi-
on is extended? how limited? how enlarged? and
because God hath revealed himselfe with what
kinde of men we must communicate, and in what
things, and how farre: these we must know if we
would be knowne of God for his.

To speake onely of the three first sorts of men
at this time, for these things require many Ser-
mons, our greatest paines, your best attention,
and so much the more, by how much the com-
munion of Saints hath beene neglected; for from
the dayes of our Saviour, vntill this houre, no
one man hath beene so charitable vnto the Saints
as to bestow one whole Sermon vpon their com-
munion

munion (for any thing that I can find) nor any iust Treatise, onely some little expositions, except onely one Schismaticke, who appropriates this communion most vniustly vnto his own seperatio.

Now then for the first three it is plaine, these are not of our communion, neither can they haue fellowship with God the Father, and his Sonne Iesus Christ: so long as they are such;

I. First, not Apostata's, flinchers, voluntary renouncers of Christ Iesus, & the societies of good men, bidding all Religion farewell, fighting for gentillisme in life, and heresie in indgment. These are not of the Church, nor of our communion: he

Hereticus spiritalis adulter:

Caralitanus de non conueniendo cum hereticis in Opusculo.

Heresis idolum

Novi Test: Hieronym: in Ose.

cap. 11.

Aug. l. de fid. et

Symbol. c. 10.

Irenaeus l. 3.

cap. 3. &c.

De balneo non

lotus exiluit di-

cens, quod si-

meat ne balneum

concidat cum

intus esset Ce-

rinthus inimicus

veritatis; et ip-

se Polycarpus

Marcioni oc-

curenti si

bi & dicenti

cognosce nos re-

spondit cogno-

sco te primoge-

nitum satana:

Tanti Apostoli

& horum disci-

who hath the Doctrine of Christ, hath the Father and the Sonne; but if any man come vnto you and bring

not this Doctrine, receive him not to house, bid him not God-speed, 2 Ioh. 9. 10. So neither are Heretiques

nor Schismatiques of the Saints, nor of the true Church, because a fundamentall heretique diuides

himself from the head Christ Iesus; a schismaticke from the body his Church: So sayd S. Augustine,

Hereticus non pertinet ad ecclesiam Catholicam quoniam diligit Deum; nec schismaticus quoniam diligit proximum, He is against sayth, the other against

charitie: with one of these wee are tyed to Christ the head, with the other vnto his body: now if

these sinewes be cut off by vs, we cut our selues from the head and bodie of Christ.

2. For him then after one or two admonition reiect him, Tit. 3. 10. If Cerinthus be in the bath

S. Iohn will not stay there.

3. And for the schismaticke he is touching himselfe so long as he is such, in as poore a case, for in that he separats from the body of the Church he

cannot

cannot haue the Spirit of Christ: So S. Iude v. 19. *Hi sunt qui segregant se ipsos, animales, Spiritum non habentes:* The tree of life grew no where but in the midst of Paradise; nor is Christ to be found, & life eternal, but in the vniuersall Church: his promises are onely giuen vnto his Church, his covenants only drawne between him and his Church: then without the Church, without the promise and covenant; without these, without Paradise & saluation: they therefore who seperate from their Bishops and Presbyters, & equall them both: that both may haue but equal pensions: and list at the first, that they may leuell the latter with the dust in the streets, & all to reare the coat of Christ; they who seperate from the church because the Bishops please them not, by reason of their iurisdiction (I) because the Apostles please them not (for there is not one drop of Apostolicall blood amongst vs, if it runne not more liberally in their veines) I say, they who seperate from them, and from their Presbyters (as all Schisme euer came from their contempt) and are not well ioyned *coherentium sibi inuicem Sacerdotum glutino;* with the glue of of Priests (as S. Cyprian speakes) all these come not within the spheare of the Holy Ghosts activity, what cup discipline soeuer the Brownists study; or what conuenticle soeuer the Seperatists approue; or what wooden discipline soeuer some Zuinglians haue practized, or what course soeuer, & singular way, any sort of men take different or contrary to the vniuersall Church which violates charity.

Let me then for conclusion beseech you all that heare me, euen by that blood which was shed for the sins of the world, and by his death, who died for

puli habuerunt timorem vt neque verbo tenus communicarent alicui eorum qui adulterauerant veritatem.

It is the heresie of Arius, to put no difference between Episcopus, and Presbyter, Epiphanius heres. 79. Aug. heres. 53.

It is the schisme of the Audians to object the riches of the Church. Epiph. heres. 70. Constantine that glorious Emperour, *Osculatorum vulnere: & Sacerdotum facinora, imo supra, suo paludamento, obsecraturum se precebat, Theod. hist. l. c. 11.*

At detestabilis nequitia Arianorum communes patres aspernatur & suos ipsorum pernegat. Theod. c. 12. Cy. l. 4. Epist. 9. Prosalice pocula lignea vino implentur, Ludo. Lauatber. hist. sacrament.

*Tertius Ade
Saluti contra
dictionem facit.
Irenaeus l. 1. c.
34.*

all men, and by those merites which millions of
sinfull worlds cannot impouerish; that none of
you looke toward the sinfull Apostata in life (for
the errors of the will, will draw errors of iudge-
ment, and both of them draw iudgement from
the God and Iudge of all: nor let any of you in-
cline vnto the Heritique in beliefe, nor with the
Schismaticke (reprobating himselfe, in reprob-
ating all besides his owne brood) restraine Gods
loue to our selues, limit the common saluation to
a few, extend our owne charity to none.

I cannot now declare, what Communion wee
must haue either with particular Churches, or
particular men of what stampe soeuer (which by
the aydes of Gods Spirit I shall heereafter) yet
haue you as little to doe with the two first sorts
of men, as some of the strictest in the Church of
Rome haue with vs in things spirituall, who say
not grace, no not at their owne tables, if a Prote-
stant bee present. Let all that you haue to doe
with the two first (I say) in the things of God, be
to pray for their conuersion, or to compell them
by a punishing mercy, and sauing seuerity.

For the last man, as we are not to sepe-
rate with him, so not from him; but to conuerse, to dispute,
perswade, to preach vnto him vnitie & if harmo-
ny haue not blowne him foorth of the Church,
and beyond the Seas) to exhort him that hee
would be pleased to amend and conformance him-
selfe, before hee begin to patch and reforme the
Church; that hee would first vnderstand Gods
Booke, before he venture to make Gods new Bi-
ble; that he would first learne before hee presume
to teach, especially his teachers, and reforme the
Bishops

Bishops (as some who in *Irenaeus* his time, call'd
 themselves *Emendatores Apostolorum*, for sooth, the
 menders of the Apostles;) That they would get
 them oyle in their Lamps; as well as fire in their
 weeks: for faith works by love, for their fiery faith
 without charity, will be but a blast to the world,
 but a dangerous burning to themselves.
 ¶ Perswade them by all Christian peaceableness,
 and by the meeknesse of *Iesus* himselfe, that they
 vie no longer *Marcion* the Heretiques *Sponge*:
 nor *Arrius* his *red-chalke*: nor *Iovinians* *inter-*
pointings, with which they defaced the truth of
 God, for they haue *Marcions* *Sponge*, or that
 which is worse, they wipe the image of God out
 of the booke of life by vncharitable censure, by
 vnwise and hasty iudgement. They haue *Arrius*
 his *red-chalke*, or worse, painting every christi-
 an, whose soules cost as much precious blood as
 theirs; yea, every Priest of the High God, who
 perhappes dissenteth but in differencies with the
 coale of the foulest and blackest imputations.
 And they haue *Iovinians* *interpuncts* too, or
 worse, for they will make their pause and
 and their periods where they should not,
 they will begin to commend vpon other mens
 commendations, and then make the ordinary
 stop: But, shaking their heads, intimating great
 crimes (no doubt) in him, they can know no euill
 by: and whereas *Iovinianus* corrupted with his
 points, but the dead letter, these misinterpret
 the voyces, the sermons, the liues of most inno-
 cent and Orthodox men: Admonish them (I
 say,) that their practises please not God, and that
 they must not kill the Lords disciples, and then thinke

Irenaeus l. 3. c. 1.*Maith.* 23. 9.*Gal.* 5. 6.*Tertul.* aduers.*Marcion* l. 5.*Spongia* *Marci-*
*onis.**Interpuncta**Ioviniani.**Minutula* *Arri-*
*Creta.**Preached at*
the end of
the
*1021**Interpuncta*
*Ioviniani.**Ioh.* 16. 2.

Rom. 3. 17.

they have done God good service.

Lastly, if the way of peace they have at all knowne, if any of vs, haue any communion with any of them, let it be to this end, that they separate not themselves from their owne Pastors, that are able to administer any counsell or comfort; for if they contemne these little ones, they contemne him that sent them: and if in contempt they separate from him, they haue made their first step and act to that finall separation (as vpon great reasons I am resolved:) But let not this be taken, that the helpes of other Pastors may not be required, but that our ordinary communion be with our owne.

Matth. 13. 41.

Preached at
the end of
Hilary Terme.
1620.

And let vs daily beseech our Lord Iesus, the prince of peace, to put an end to these warres and dissensions of his Church, and that he would hasten, to take out of his kingdome (according to his promise) all that doth offend; That the body of the Lord Iesus may no longer fight against it selfe: Oh preserve his body: speake all the languages of the whole, and euery part of it: And wheresoeuer you shal be seuer'd, speake our language, and we shall speake yours, haue communion with vs, as we haue with the Father, and his Sonne Iesus Christ: Loue you the vniuersall Church, Christ Iesus will loue you.

Phil 2. 1. 2.

I end with S. Pauls exhortation, compellation, adiuration: If there be any consolation in Christ, if any comfort of loue, if any communion of the Spirit, (they are his words) if any bowels & mercyes fulfill my ioy, that ye be of one meaning, hauing the same loue, of one minde, agreeing in one, doing nothing by contention, or vain glory: If we haue any loue to our selues, if any to our Lord Iesus, thinke on these things.

F I N I S.

